COLLECTIONS OF PASSAGES

Referr'd to by

Dr. *Henry Sacheverell*

IN HIS

ANSWER

TO THE

Articles of His Impeachment.

Under Four HEADS:

I. Teſtimonies Concerning the Doctrine of Non-Reſiſtance to the Supreme Powers.

II. Blaſphemous, Irreligious, and Heretical Poſitions lately publiſh'd.

III. The Church, and Clergy Abus'd.

IV. The Queen, State, and Miniſtry reflected upon.

The Second Edition.

LONDON:

Printed for H. CLEMENTS, at the *Half-Moon* in St. *Paul's* Church-Yard. 1710.

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Collections of Paſſages Referr'd to by Dr. *Henry Sacheverell* in his Anſwer to the Firſt Article of his Impeachment.

In the Anſwer to the Firſt Article of the Impeachment it is ſaid, that

" THE *ſaid* Henry Sacheverell *doth with all* " *Humility Averr* the Illegality of Re- " ſiſtance on any Pretence whatſoever, " *to be the* Doctrine of the Church of *England*, " *and to have been the* General Opinion *of our moſt* " *Orthodox and Able* Divines *from the Time of the* " Reformation *to This Day. This Doctrine hath in the* " *moſt ſolemn Manner been Taught in That* Univerſity " *whereof he hath been for more than Twenty Years a* " *Member. This hath been often with Publick Appro-* " *bation of* Each Houſe of Parliament Preach'd " *and* Printed; *and in* Terms *of Greater Force than* " *any Us'd by the ſaid* Henry Sacheverell, *hath by the* " *Right Reverend Fathers of Our Church,* Dead *and* " Living *been Avow'd and Maintain'd.*

A neceſſary Doctrine and Erudition for any Chriſten man ſet furthe by the Kynge's Majeſtie of England, *&c.* Anno 34. H. 8.

In the Expoſition of the Fyfthe Commandment :
And by this Commandment alſo Subjects be bounde not to withdrawe their ſaid fealtie, trouth, love, and obedience towards their Prince for any cauſe whatſoever it be, ne for any cauſe they maye conſpire againſt his Perſon, ne do any thing towardes the hinderance or hurt thereof, nor of his eſtate.

3.030.109

In the Expoſition of the ſyxte Commandement:
Moreover no Subjects may draw their ſwordes againſt theyr Prince for any cauſe whatſoever it be.

Homilies.

The Second Part of the Sermon of Obedience, p. 110. Lond. Edit. *in Octavo.* 1687.

Chriſt taught Us plainly, that even the *Wicked Rulers* have Their *Power*, and *Authority* from God, and therefore it is not *Lawful* for Their *Subjects* to *Withſtand* them, although they *Abuſe* their Power.

bid. p. 13.

We may not in *Any* wiſe *Withſtand* violently, or Rebel againſt *Rulers*, or make any *Inſurrection*, *Sedition*, or *Tumults*, either by *Force* of *Arms* (or *Otherwiſe*) againſt the *Anointed of the Lord*, or *Any* of his *Officers*: But We muſt in ſuch Caſe *patiently ſuffer* all *Wrongs*, and *Injuries*, referring the Judgment of Our Cauſe only to God.

hird Part f the Sermon of Obedience, p. 14.

Ye have heard manifeſtly prov'd both by the Scriptures, and Examples, that All Subjects are bound to Obey Their Magiſtrates, and for NO CAUSE to *Reſiſt*, or Withſtand, or Rebel, or make any Sedition againſt Them, yea, although they be *Wicked* Men.

irſt Part f the Sermon againſt Willful Rebellion, p. 589.

What ſhall *Subjects* do then? ſhall they Obey Valiant, Stout, Wiſe, and *Good Princes*, and Contemn, *Diſobey*, and *Rebel* againſt *Children* being Their *Princes*, or againſt *Undiſcreet* and *Evil Governors*? God forbid! For what a perillous thing were it to commit unto the *Subjects* the Judgment, which *Prince* is *Wiſe* and *Godly*, and His Government Good, and which is otherwiſe? as tho' the Foot muſt Judge of the Head; an Enterprize very heinous, and muſt needs breed Rebellion.

b. p. 590.

A *Rebel* is worſe than the *worſt Prince*, and *Rebellion worſe* than the *Worſt Government* of the *Worſt Prince* that hitherto hath been.

econd Part f the Homily againſt Willful Rebellion, p. 600.

Let *David* Anſwer to ſuch Demands as Men deſirous of Rebellion do uſe to make. Shall not We, ſpecially being ſo Good Men as We are, *Riſe* and *Rebel* againſt a Prince, *hated of God*, and *God's Enemy*, and therefore likely not to Proſper either in War or Peace, but to be *Hurtful*, and *Pernicious* to the *Commonwealth*? No, ſaith Good, and Godly *David*.

b. p. 601.

Shall We not *Riſe* and *Rebel* againſt ſo *Unkind* a Prince, nothing conſidering or regarding Our True, Faithful, and Painful Service, or the Safe-guard of our Poſterity? No, ſaith Good *David*.

bid.

Shall We not *Riſe* and *Rebel* againſt our *Known*, *Mortal*, and *Deadly Enemy*, that ſeeketh Our Lives? No, ſaith Godly *David*.

b. p. 601.

Shall We not Aſſemble an Army of ſuch Good Fellows as We are, and by Hazarding of our Lives, and the Lives of ſuch as ſhall Withſtand Us, and withal Hazarding the Whole Eſtate of our Country, Remove ſo Naughty a Prince? No, ſaith Godly *David*.

What

What shall We do to an *Evil*, to an *Unkind Prince*, an *Enemy* to Us, *hated of God, hurtful* to the *Commonwealth*? &c. Lay no violent Hand upon him (saith *David*) but let him Live until God appoint and work his End, either by Natural Death, or in War by *Lawful Enemies*, not by *Traiterous Subjects*. *Ib.* p. 60

King *David* would make these Answers, as by His Deeds, and Words recorded in the Holy Scriptures, indeed he doth make, unto All such Demands concerning *Rebelling* against *Evil Princes, Unkind Princes, Cruel Princes*, Princes that be to their Good Subjects *Mortal Enemies*, Princes that are out of God's Favour, and so *Hurtful*, or like to be *Hurtful* to the *Commonwealth*. *Ib. p.* 6

Bishop Overall's *Convocation Book.*

If any Man shall affirm under colour of any thing that is in the Scriptures——that Our Saviour *Christ* did any way or at any time encourage the *Jews* or any other, *Directly*, or *Indirectly* to *Rebel* for ANY CAUSE WHATSOEVER against the *Roman* Emperor, or any of his Subordinate Magistrates—or that He did not utterly and truly *Condemn* all Devices, Conferences, and Resolutions *whatsoever*, either in his own Apostles, or in any Other Persons for *the Using of Force against Civil Authority*—Or that All Subjects of what sort soever, without Exception, ought not by the Law of God, to perish with the Sword, that take and use the Sword for ANY CAUSE against Kings and Sovereign Princes under whom they were born, or under whose Jurisdiction they do Inhabit—Or that by any Doctrine or Example, which Christ ever taught, or hath left upon good Record, it can be Prov'd Lawful to any Subjects, for ANY CAUSE OF WHAT NATURE SOEVER, to Decline either the Authority and Jurisdiction of Their Sovereign Princes, or of any their Lawful Deputies, and Inferior Magistrates ruling under them, He doth greatly Err. Lond. *dit.* Oct *vo*, 169 *Book* 2 *Can.* 1 *ginning* *Page* 1

Orthodox Divines from the Time of the Reformation to this Day.

Archbishop Cranmer.

My Exhortation is, that next unto God, You Obey Your King and Queen willingly and gladly without Murmur or Grudging: And not for *fear of Them* only, but much more for the *Fear of God*. Knowing that They be *God's Ministers*, Appointed by *God* to Rule and Govern You. And therefore whoso RESISTETH *them*, RESISTETH *God's Ordinance*. Stryp *Memor* *A B.C* mer, I *Edit.* *Fol.* p.

A Declaration of Bishop Ferrar, *Bishop* Hooper, *Bishop* Coverdale, *and Nine others.*

We humbly require, and in the Bowels of our Saviour Jesus Christ Beseech all that Fear God to Behave themselves as Obedient Subjects to the Queen's Highness, and the Superior Powers, which are Ordain'd of God, under Her; rather after Our Example to give their Heads to the Block, than in ANY POINT to *Rebel* or once to Mutter against the Lord's Anointed.

Bishop Jewell.

We teach the People as St. *Paul* doth, to be Subject to the Higher Powers, not only for *Fear*, but also for *Conscience*. We teach them, that whoso striketh with the Sword by Private Authority, shall perish with the Sword. If the *Prince* happen to be *Wicked* or *Cruel*, or *Burthenous*, We teach them to say with St. *Ambrose*, *Arma nostra sunt Preces & Lachrymæ*, Tears and Prayers be our Weapons.

Mr. Hooker.

That Subjection which We owe unto Lawful Powers doth not only Import that We should be under Them by Order of Our State, but that We shew all Submission towards them, both by Honour and Obedience. *He that Resisteth Them Resisteth God.* And *Resisted* They be if either the *Authority* it self which They Exercise be Deny'd,——or if *Resistance* be made but only so far forth as doth touch Their *Persons*, which are Invested with Power, or if that which they do by Virtue of Their *Power*, namely, Their *Laws*, *Edicts*, *Services*, or other Acts of Jurisdiction be not suffer'd to take Effect; or if they do take Effect, yet is not the Will of God thereby satisfied neither, as long as that which We do is contemptuously, or repiningly done, because We can do no Otherwise. The Apostle's Precept is, *Be subject even for God's sake; be subject not for Fear, but of meer Conscience, knowing that He which resisteth Them purchaseth to Himself Damnation.*

There is a *Supreme Head of Justice* whereunto *All* are *Subject*, but It self in *Subjection* to *None*; which kind of Preeminence if some Ought to have in a Kingdom, who but *the King* shall have it? *Kings* therefore no Man can have *Lawful Power* and *Authority* to *Judge*; if *Private Men* Offend, there is the *Magistrate* over them which Judgeth; if *Magistrates*, They have Their *Prince*; if *Princes*, there is *Heaven*, a *Tribunal* before which they shall appear, On Earth They are not *Accountable* to Any.

Preserv'd from Mr. Hooker's *manuscript by Archbishop* Usher, *related by Dr.* Bernard *in* Clavi Trabales, p. 94. *See* 49, 50. Lond. *Edit.* 1661.

Arch-

Archbishop Bancroft.

In his Treatise of *Dangerous Positions*, he Condemns these following, *viz. Princes for just Causes may be Deposed*; *The People may Arraign Their Prince*; to be *Dangerous Assertions*, New-*Divinity-Positions*, fram'd by *Knox* and *Buchanan* for the Justification of the *Scotch Rebellious Attempts and Actions*, *worthy to be known, and remember'd to the everlasting Discredit of the Authors, Framers and Partakers with them.*— *Who endeavour by most Unjust and Disloyal means to Subject to their forged Presbyteries the Sceptres and Swords of Kings and Princes.* ——And that such *strange and Seditious Doctrines tend to the Disturbance, and indeed to the utter Overthrow of the Freest and most absolute Monarchies that are or can be in* Christendom——, contrary both *to the Word of God, and to all the Laws and Customs of this Realm.*

Dangerous Positions, &c. Lond. Edit. 1640. Book 1. c. 4, 5, 6.

Bishop Andrews.

To *Deprive*, or *Depose Kings*, sure where the *Worst is reckon'd* that can be of them, *Clamabunt ad Dominum*, is all I find, 1 *Sam.* 8. 18. *By God*, and by None but *by God* They Be, *by Him*, and by none but *by Him* they cease to Be.

Sermons, p. 939. Lond. *Edit.* 1632. *Folio.*

Dr. Jackson.

He that is a *King*, or *Supream Magistrate* by Just and Lawful Title, may not be RESISTED, albeit He Exercise his Power *Tyrannically.*

Tom. 3. p. 965. Lon. *Edit.* 1673 *Fol.*

Archbishop Usher.

But if Men's Hands be thus tied (will some say) no Man's State can be secure: Nay, the whole Frame of the Commonwealth would be in Danger to be Subverted and utterly Ruin'd by the unbridl'd Lust of a distemper'd Governor.

I Answer, God's Word is clear in the point, *Whosoever Resisteth the Power, resisteth the Ordinance of God: And They that resist shall receive to themselves Damnation*: And thereby *a Necessity* is imposed upon Us of beng *Subject* even for *Conscience sake*; which may not be avoided by the Pretext of any ensuing Mischief whatsoever.

The Power communicated by God to the Prince, and the Obedience of the Subject. p. 157. Lond. 1683. *Octavo.*

Mr. Chillingworth.

P. 330. *of his Works.* Lond. 1704. *Fol.*

They that make no Scruple at all of *Fighting* with his *Sacred Majesty*, whom by all possible Obligations they are bound to Defend, do They know the *General Rule* without *Exception*, or *Limitation*, left by the *Holy Ghost* for Our Direction in *All* such Cases? *Who can lift up his hand against the Lord's Anointed and be Innocent?* 1 Sam. 26. 9. Or do They consider his Command in the *Proverbs* of *Solomon*, *My Son fear God and the King, and meddle not with them that desire Change?* Prov. 24. 21. Or his Counsel in the Book of *Ecclesiastes*, *I counsel Thee to keep the King's Commandment, and that in Regard of the Oath of God?* 8. 2. Or because they possibly may pretend that they are Exempted from, or unconcerned in the *Commands* of *Obedience* deliver'd in the *Old Testament*; Do they know and remember the Precept given to all *Christians* by St. *Peter*, *Submit your selves to every Ordinance of Man for the Lord's sake, whether it be to the King as Supreme, or unto Governors, as unto them that are sent by him?* Or that terrible Sanction of the same Command, *They that Resist shall receive to themselves Damnation*, left us by St. *Paul* in his Epistle to the *Romans*, who then were the *Miserable Subjects* of the WORST KING, the WORST MAN, nay I think I may add truly the WORST BEAST in the World; that so all Rebels Mouths might be stopt for ever, and left without all Colour or Pretence whatsoever to *Justify the Resistance of Sovereign Power.*

Archbishop Bramhall.

P. 531. *of his Works.* Dublin. 1676. *Fol.*

The Oath of Allegiance binds Us to Defend the King against All Conspiracies and Attempts whatsoever which shall be made against his Person or Crown; if to *Defend* him, much more not to *Offend* him. That Oath which binds Us to Defend him against All Attempts whatsoever; presupposeth that *no Attempt* against him can be *Justify'd* by *Law*, whether these Attempts be against His *Person*, or his *Crown*.

Ibid. P. 532.

If a Sovereign shall Persecute his Subjects for not doing his Unjust Commands; yet it is not *Lawful* to *Resist* by *raising Arms against* him. *They that resist shall receive to themselves Damnation.* But they ask, Is there no *Limitation*? I answer, *Ubi Lex non distinguit, nec nos distinguere debemus*; How shall We Limit where God hath not Limited, or Distinguish where He hath not Distinguish'd?

Bishop Sanderson.

P. 522. *of his Works.* Lond. 1689. *Fol.*

No Conjuncture of Circumstances whatsoever can make that *Expedient* to be done at any time, that is of *it self*, and in the *kind Unlawful.* For a Man to *take up Arms* (*Offensive*, or *Defensive*)

Defensive) against a *Lawful Sovereign*, being a thing in its Nature *Simply*, and *de toto Genere* Unlawful, may not be done by *Any Man*, at *Any Time*, in *Any Case*, upon *Any Colour*, or *Pretension* whatsoever. Not for the avoiding of *Scandal*, not at the Instance of Any *Friend*, or *Command* of any Power upon Earth; not for the *Maintenance* of the *Lives* or *Liberties* either of Our *Selves*, or *Others*; not for the Defence of Religion; not for the Preservation of a *Church*, or *State*: no, nor yet, if that could be imagin'd possible, for the *Salvation* of a *Soul*, no not for the *Redemption* of the *Whole* World.

Decrees of the University of Oxon.

In the Decree of the University of *Oxon*, in which some Propositions of *Jesuits*, *Puritans*, and other Modern Writers are condemn'd in Convocation the 25th day of *June*, in the Year 1622. it is asserted that,

The *University of Oxon* doth Teach, and Defend according to the *Canon of Scripture*, that " Subjects upon NO ACCOUNT WHATEVER ought to *Resist* their *King*, or " *Prince* by *Force of Arms*; and that it is not *Lawful* for the " sake of *Religion*, or any *other Cause* whatsoever to take up " Arms *Offensive*, or *Defensive* against their King or Prince. *From a printed Copy.*

In the Judgment and Decree of the University of *Oxford* pass'd in Convocation *July* 21. 1683. concerning certain Propositions contain'd in divers Books and Writings, the following were Condemn'd, *viz.* *Printed in the* Gazette, July 26. 1683.

7. *Self Preservation* is the *Fundamental Law* of *Nature*, and superseds the *Obligation* of all *Others*, whenever they stand in *Competition* with it.
8. The *Doctrine* of the *Gospel* concerning *patient Suffering of Injuries*, is not Inconsistent with Violent RESISTING of the *Higher Powers*, in case of *Persecution* for *Religion*.
9. There lies no *Obligation* upon *Christians* to *Passive Obedience*, when the *Prince Commands* any thing *against* the *Laws of Our Country*; and the Primitive Christians chose rather to Die than *Resist*, because Christianity was not yet Settl'd by the *Laws* of the *Empire*.

We Decree, Judge and Declare All, and every of these Propositions to be *False*, *Seditious*, and *Impious*, and to be also *Heretical*, and *Blasphemous*, *Infamous* to *Christian Religion*, and Destructive of All *Government* in *Church*, and *State*.

A Letter written to my Lord Russel *in* Newgate, July 20. 1683. *by Archbishop* Tillotson.

My Lord,

I was heartily glad to see your Lordship this morning in that Calm and Devout Temper at the Receiving the Blessed Sacrament; *Printed for* R. Baldwin 1683.

ment; but Peace of Mind unless it be well-grounded will avail little: And because transient Discourse many times hath little Effect for want of time to weigh and consider it, therefore in tender Compassion of your Lordship's Case, and from all the Good-Will that one man can bear to another, I do humbly Offer to your Lordship's deliberate thoughts these following Considerations concerning the Points of RESISTANCE, if Our Religion and Rights should be Invaded, as your Lordship puts the Case, concerning which I understand by Dr. *B.* that your Lordship had once received Satisfaction, and am sorry to find a Change.

First, That the Christian Religion doth plainly Forbid the Resistance of Authority.

Secondly, That tho' Our Religion be Established by Law (which your Lordship urges as a Difference between Our Case and that of the Primitive Christians) yet in the same Law which Establishes Our Religion it is Declar'd, That it is not LAWFUL UPON ANY PRETENCE WHATSOEVER TO TAKE UP ARMS, *&c.* Besides that there is a Particular Law Declaring, the POWER OF THE MILITIA TO BE SOLELY IN THE KING. And that tyes the hands of Subjects, tho' the Law of Nature, and the General Rules of Scripture had left Us at Liberty; which I believe they do not; because the Government and Peace of Human Society could not well subsist upon those Terms.

Thirdly, Your Lordship's Opinion is contrary to the *Declared Doctrine of All Protestant Churches*; and tho' some Particular Persons have taught otherwise, yet they have been *Contradicted* herein, and *Condemn'd* for it by the Generality of Protestants. And I beg your Lordship to consider, how it will Agree with an Avow'd Asserting of the *Protestant Religion*, to Go contrary to the *General Doctrine of Protestants*. My End in this is to convince your Lordship that You are in a very Great and Dangerous Mistake, and being so Convinc'd, that which before was a Sin of Ignorance, will appear of much more heinous Nature, as in Truth it is, and call for a very Particular and Deep Repentance; which if your Lordship sincerely Exercise upon the Sight of your ERROR, by a Penitent Acknowledgment of it to God and Men, You will not only obtain Forgiveness of God, but prevent a mighty *Scandal* to the *Reform'd Religion*. I am very loth to give your Lordship any Disquiet in the Distress You are in, which I commiserate from my Heart, but am much more Concern'd that you do not leave the World in a DELUSION AND FALSE PEACE, to the hindrance of your Eternal Happiness. I heartily pray for You, and Beseech your Lordship to Believe that I am with the Greatest Sincerity and Compassion in the World,

My Lord,

Your Lordship's most faithful and afflicted Servant,

J. Tillotson.

Bishop

Bishop Stillingfleet.

It hath bin said that *We had nothing Peculiar to Our Church but Our Doctrine of* NON-RESISTANCE, *and much good may it do Us.* Our Church doth not only Teach the *strictest Principles of Loyalty*, as Her own Doctrine, but, which is far more effectual, as the *Doctrine of Christ*, and his *Apostles*, and of the *Primitive Church.*

A Vindication of the Answer to some Papers concerning the Unity and Authority of the Catholick Church, said to be written by Bishop Stillingfleet, *p.* 89. *Printed at* London, 1687.

I come to the Particular Examination of the Difficulties which relate to the Present Oaths, [to K. *W.* and Q. *M*] and because We are Charg'd with *Apostacy from the Principles of the Church of* England, and that is made the main Ground of the Design'd Separation, I would fain know what this Charge is Built upon, with respect to the Oaths, for that is All We are concern'd in. If any Particular Persons have Advanc'd *New Hypotheses of Government* contrary to the *Sense* of *Our Church*, let them Answer for Themselves. The Case of the Oaths is quite of another Nature. Here is no *Renouncing the Doctrine of Passive Obedience*, or *Asserting the Lawfulness of Resistance.*

A Discourse concerning the Unreasonableness of a New Separation. Printed at London *by* R. Chiswell. 1689. *p.* 8.

Dr. Sherlock.

Bishop *Overal's Convocation-Book*, which is lately publish'd, the principal Design of which is to assert the *irresistible Authority of Sovereign Princes*, does assert this, That all *settled Governments*, whatever their *beginnings* were, have *God's Authority*, and must be *obey'd.* For those wise Men, who sate in that *Convocation*, plainly saw the *necessary connexion between* NON-RESISTANCE, *and* OBEDIENCE to the present Powers; both which were equally resolv'd into the Authority of God, in removing Kings, and setting up Kings. So that *Obedience* and *Allegiance* to the *present Powers*, when they are once well *settled* among us, is so far from being a *renouncing of the Doctrine of* NON-RESISTANCE and *PASSIVE OBEDIENCE*, that those who refuse to comply, must renounce the only Principle whereon that Doctrine is reasonably founded, and consequentially renounce the Doctrine it self.

Case of Allegiance. Lond. 1691. 4*to. p.* 37.

Bishop

Bishop Beveridge.

Private Thoughts upon Religion. p. 247, 249, 250. London, 1709. *Octavo.*

N. B. *This Book was publish'd by Her Majesties Royal License, Counterseign'd by the Right Honourable the* Earl of Sunderland, 1709.

I cannot but look upon a *Lawful King* as truly a Representative of the *most high God* as a Parliament is of the People; and am therefore persuaded, that whosoever *Rebels* against *Him*, *Rebels* against *God himself*; not only in that He *Rebels* against the *Ordinance of God*, and so against the *God* of That *Ordinance*; but because He Rebels against Him whom *God* hath set up as his *Vice-Gerent*, to *Represent* his *Person*, and *Execute* his *Laws* in such a Part of his Dominions.

Suppose a *Prince* be never so *Wicked*, and never so *Negligent* in his Duty of *Protecting* Me, it doth not follow that I must *Neglect* Mine of *Obeying* him.

In case of any *Seeming*, or *Real Default*, or Defect, tho' I do not think it a *Subject*'s Duty to *Judge*, or *Censure* a *Sovereign*'s *Actions*, I am to be more earnest in my Prayers, and Intercessions for Him; but upon No *Account*, to *Fight*, or *Rebel* against him.

Dr. Thomas Tenison, *present Lord Archbishop of* Canterbury.

The Creed of Mr. Hobbes, *Examin'd. Printed at* London 1670. *p.* 158.

Ibid. p. 160, 161.

There is no Tye so strong as That of *Religion*, which ETERNALLY Bindeth a *Conscientious Subject* in *Allegiance* to His *Sovereign.*

Wo to all the Princes upon Earth, if this Doctrine [of RESISTANCE] be *True*, and becometh *Popular*: if the Multitude believe this, *the Prince* not Arm'd with the Scales of the *Leviathan*, that is, with Irresistible Power, can never be Safe from the Spears, and Barbed Irons, which their Ambition, and presumed Interest will provide, and their Malice will sharpen, and their passionate Violence throw against him: If the Beast We speak of come but to know its Own Strength, it will never be Manag'd. Wherefore such as Own these *Pernicious Doctrines*, *Destructive to All Societies of Men*, may be said to have *Wolves heads*, as the Laws of old were wont to speak concerning Excommunicated Persons; and are like those Ravenous Beasts, so far from deserving Our Love and Care, that *They ought to be Destroy'd at the Common Charge.*

His

His Grace, the present Archbishop of *Canterbury*, being appointed by the *King* to Attend the Late *Duke of Monmouth* before His Execution, to Prepare Him for His Death, together with the Lords the *Bishops of Ely*, and *Bath and Wells*, and Dr. *Hooper* Assistants, They all earnestly press'd him *to the very last upon the Scaffold* to make a *Particular* Confession of His Crime, and to Acknowledge himself Guilty of *Rebellion against his Lawful Prince by Invading his Kingdom*: And upon His saying that *He Died a Protestant of the Church of* England, They Reply'd, *My Lord, if You be of the Church of* England, *You must acknowledge the Doctrine of NON-RESISTANCE to be True.* Which *Publick Satisfaction* They Declar'd to be *a Necessary Part of his Repentance*; and that *They could not Pray for him, with that Chearfulness and Encouragement they should, without This particular Acknowledgment and Detestation of His Rebellion.*

An Account of what passed at the Execution of the late Duke of Monmouth, 1685. London, *Printed for* R. Horne, J. Baker, B. Tooke, 1685.

Sign'd by

Francis Ely, Thomas Bath *and* Wells, Thomas Tenison, George Hooper.
William Gostlin, Peter Vandeput, *Sheriffs.*

Dr. John Sharp, *present Lord Archbishop of* York.

In case it ever happen that We cannot with a *Safe Conscience Obey* [the Supreme Civil Governors] there We are patiently to *Suffer* the *Penalties* of Our *Disobedience*: but by no Means either to *Affront* their *Persons*, or to *Disturb* their *Government*, by *Raising*, or *Partaking*, in any *Tumult*, or *Insurrections* or *Rebellion.*

A Sermon preach'd before the Lords on the 30*th of* January, 1700. *Printed at* London. p. 13.

That there is such a *Submission* due from All *Subjects* to the *Supreme Authority* of the Place where They Live, as shall tye up Their hands from *Opposing*, or *Resisting* it by *Force*, is evident from the very Nature and Ends of *Political Society.* And I dare say there is not that *Country* upon Earth, let the *Form* of their *Government* be what it will, (*Absolute Monarchy, Legal Monarchy, Aristocracy*, or *Commonwealth*) where this is not a *Part* of the *Constitution.* Subjects must *Obey PASSIVELY*, where They cannot *Obey ACTIVELY*: Otherwise the *Government* would be *Precarious*, and the *Publick Peace* at the Mercy of every *Male-content*, and a Door would be set open to All the *Insurrections*, *Rebellions*, and *Treasons* in the World. Nor is this only a *State-Doctrine*, but the *Doctrine* also of *Jesus Christ*, and that a *Necessary*, and *Indispensible* one too; as sufficiently

Ibid. p. 19, 20.

ciently appears from those Famous words of St. *Paul*, *Rom.* 13. 1, 2. which are so *Plain*, that they need no Comment. So that so long as This *Text* stands in Our *Bibles*, the *Doctrine* of *NON-RESISTANCE*, or *PASSIVE OBEDIENCE* must be of *Obligation* to All Christians.

Dr. William Lloyd, *present Lord Bishop of* Worcester.

Bishop of St. Asaph *(now Bishop of* Worcester*) Sermon preach'd before the Queen at* Whitehall, *May* 29. 1692. *Published by Her Majesty's Command. Printed at* London.

" They (the *Papists* in K. *James's* Reign) " had brought things to that pass, that Our " Laws signified nothing but what they " pleas'd; Our Religion was held at the " Courtesy of Them that were the Bloody " Enemies of it. Our *Obedience* was made " Use of as a perfect Snare to Us; WE " MUST NOT RESIST, that Our *Religion* wou'd not *Allow*.——It was God that Infatuated Our " Oppressors, to Join the Injuries of *a People that could not* " *Lawfully RESIST*, with those of a PRINCE that could not " *Lawfully* pass them by without RESISTANCE.

Dr. Thomas Sprat, *present Lord Bishop of* Rochester.

A Sermon preach'd before the Artillery-Company *printed at* London, p. 250.

Put up thy Sword, says our *Saviour* to St. *Peter*, Submit with Patience. Oppose not *Authority*. Do not Thou break the *Laws of Thy Country*, though for Kindness and Love of Me. *Put up thy Sword*. He that uses the Sword Unlawfully, tho' on a *Pretence* never so *Pious*, shall *Perish by the Sword*; shall either be Destroy'd by it *here*, or Punish'd hereafter by God himself for having so Us'd it.

Wherefore We are not to Conclude that Our Blessed Lord by this Check given to St *Peter* did *absolutely* Prohibit all manner of using the Sword among *Christians*, but only that He taught Us the Great Duty of *Christian Submission*. For if St. *Peter* was, then certainly All other Christian Subjects are, forbidden to Unsheath their *Swords* against their *Lawful Sovereign*, or His *Ministers*, as they are *Commission'd* by Him, though they do it on a *Pretext* so *Spiritual*, as the *Cause* of Christ himself.

Ibid. 273, 274.

Though the *Primitive Christians* could not be induc'd by Fear or Favour to rank their *Princes* equal with *God*, yet they preserv'd them in the next place: Tho' they would never Worship them as Gods upon Earth, yet they religiously Obey'd them as *God's Deputies and Representatives*. They judg'd those who *Rebell'd* against *Them* Worthy of Death, as if they had *actually Rebell'd* against *God* himself. What else means St. *Paul*, when in so many words He Declares, that *whosoever Resisteth the Power, resisteth the Ordinance of God, and they that Resist shall receive*

receive to themselves Damnation? Rom. 13. 2. Out of all doubt He there speaks of the *Temporal Power*, and of *Eternal Damnation* to Ensue upon RESISTING it. Than which what more grievous Punishment could have been inflicted, had They immediately Resisted God himself?

Recollect the time when this was so Positively Pronounc'd by St. *Paul*. It must have bin written under the Reign of *Claudius*, or *Nero*. So that it is evident All that RESISTED then were, without Repentance, in a Damnable State. Can there be then *ANY Colour* so *Specious*, ANY CAUSE so Just, in which instead of *Damnation*, a Christian Subject may justly expect to Receive to himself Salvation, on the Account of RESISTING?

Dr. Gilbert Burnet, *present Lord Bishop of* Sarum.

These Words of St. *Paul* [in the 13th to the *Romans*] being at first Address'd to the *Romans*, so also Design'd by the *Holy Ghost*, to be a Part of the *Rule* of *All Christians*, do prove, that WHOEVER HATH THE SUPREME POWER is to be SUBMITTED TO, and NEVER RESISTED.

A Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland. *Printed at* Glasgow, 1673. p. 41.

It is Objected that the Reason St *Paul* gives for *Submission* to *Superior Rulers*, is because *they are the Ministers of God for Good*. If then they Swerve from this, they Forsake the *End* for which they were Rais'd up, and so fall from Their *Power* and *Right* to Our *Obedience*.

Ibid. p. 41, 42.

Answ. What is Alledg'd Proves indeed that the *Sovereign is a Minister of God for Good*, so that He Corrupts his Power grosly when He pursues not *That Design*; but in That He is Only ACCOUNTABLE to *God* whose *Minister* He is. And this must hold good, except You give Us good Ground to Believe that God hath given Authority to the *Subjects* to *call him to Accoune* for his *Trust*; but if That be not made appear, then He must be Left to *God* who did *Impower* him, and therefore can *Only COERCE* him.—— And according to other Principles, the *Magistrate's Authority* shall be so Enervated, that he shall be no more able to serve *those Designs* for which God hath vested him with *Power*; every one being thus taught to shake off his Yoke, when They *think* He Acts in *prejudice of Religion*. And here I shall add one thing which all *Casuists* hold a *safe Rule* in Matters that are *Doubtful*, that We ought to follow that *Side* of the *Doubt* which is freest of *Hazard*; here then *Damnation* is at least the *Seeming Hazard* of RESISTANCE; therefore except upon as Clear Evidence You prove the *Danger* of ABSOLUTE SUBMISSION to be of the same Nature, that it may Balance the *Other*, then ABSOLUTE SUBMISSION as being the Securest is to be Followed.

Blessed be God *Our Church HATES*, and CONDEMNS *This*

Subjection for Conscience sake Asserted in a Sermon preach'd at Covent-Garden *Church.* p. 30. *Printed at* Lond. 1689.

Doctrine [of RESISTANCE] from what hand soever it comes, and hath *Establish'd* the *Rights*, and *Authority* of *Princes* on sure, and unalterable Foundations, enjoining an ENTIRE OBEDIENCE to all the *Lawful Commands* of Authority, and an ABSOLUTE SUBMISSION to THAT SUPREAM POWER God hath put in Our SOVEREIGN's Hands. This *Doctrine* We justly GLORY in, and if any that had their *Baptism*, and *Education* in *Our Church* have turn'd RENEGADES from This, they prov'd no Less *Enemies* to the *Church* her Self, than to the *Civil Authority*. So that their *Apostacy* leaves no Blame on our *Church*, which GLORIES in nothing more than in a well-temper'd Reformation from the Later *Corruptions* which the *Dark Ages* brought into the *Pure*, and *Primitive Doctrines* which Our *Saviour*, and his *Apostles* taught, and the *First Christians* Retain'd, and practis'd for many Ages.

Dr. John Moore, *present Lord Bishop of* Ely.

A Sermon on Patience and Submission to Authority, preach'd at Guild-Hall, 1684 *Printed at* London, p. 19.

The *Patient Christian* cannot but *Condemn* those, who under the *Pretence* of *Defending* their *Rights*, or *Religion*, RESIST LAWFUL AUTHORITY. It being a BLASPHEMY against the Divine Wisdom, and Power, to suppose God can ever stand in need of Our Sins to bring to pass his most Glorious Designs. He then in whom this Virtue of *Patience* dwells, keeps a due Regard to the Commands laid upon him to *Submit* himself to the *Supreme Powers*, and he dares not Lift *up his hand against the Lord's Anointed*, or *Levy War* upon the most *plausible Account WHATSOEVER*; nay to Him it cannot but seem a Wonder that the *DOCTRINE OF RESISTANCE* should have gone down so Glibly with Any who have Read the *New Testament*, and are *Baptiz'd* into the *Christian Faith*.

Ibid. P. 20, 21.

There is an *Universal* and *Absolute Command* in Holy Scripture laid upon all Christians to be Subject to the *Supream Power* in ALL CASES. Now nothing is plainer than that if We be requir'd to be SUBJECT in ALL CASES, RESISTANCE in ANY will be Sinful. *Let every Soul be Subject to the Higher Power*, to which Christian Precept there is NO EXCEPTION to be found for ANY PERSON, in ANY INSTANCE from one end of the Christian Institution to the other.——Subjection is a Duty, than which there hardly is any other repeated in the Christian Law, so as we cannot plead Ignorance of it; it is press'd with such Evidence of Reason, that cuts off all pretences of Evading it; it is set down in such plain, easy, and full Expressions, as that there can be no Colour to doubt about the Right Understanding of it. The Holy Scripture gives Permission no more to the People COLLECTED into ONE BODY to Rebel, than it does to each of them, by himself SINGLY consider'd. Every Christian in ALL CIRCUMSTANCES is requir'd to CONFORM to the Laws of the SUPREME AUTHORITY, if they have no *Repugnancy* to *God's Laws*, and to *Suffer* patiently where *Obedience* would be a Sin. *Dr.* George

Dr. George Hooper, *present Lord Bishop of* Bath *and* Wells.

Is not [the King] the *Vice-Gerent of God?* Wherever therefore His *Sovereign* the *Almighty* has not Prevented him by any Precedent Commands, there He has *Right* and *Liberty* to put forth *His*; in these cases to expect an ACTIVE cheerful *Obedience*, and that We should in NO CASE, and for NO REASON RESIST.

A Sermon Preach'd before the King at Whitehall, *on Nov.* 5. 1681. *Printed at* London. *p.* 11.

The *Church* of which we have the Blessing to be Members, where She can't *Obey*, is ready to *Endure*, expecting her Reward in Heaven. Not ignorant how much She suffers NOW from the Contradiction of DISLOYAL MEN for the *Truth* of This *Doctrine*, and how much for its Meekness she stands Expos'd to Future Persecution.

Ibid. *p.* 19.

Dr. William Wake, *present Lord Bishop of* Lincoln.

If neither the *Malice* of the *Jews*, nor the *Innocence* of our Lord; if neither the *Truth* of Our *Religion* persecuted in its *Founder*, nor the apparent Marks of *Malice*, and *Envy*, of *Violence*, and *Oppression*; which appear'd in the whole Course of Their Prosecution of Him; were Sufficient to Warrant St. *Peter* to *draw the Sword* in his Defence, against the *Legal Authority*, by which They Acted; We must conclude, that neither will any of these *Pretences* suffice to *Justify* any *other Christians* in the *like Circumstances* now: But if it shall please God at any time to Permit this *Lawful Powers* to be against Us, and *make them that Hate Us Rule over Us*; We must follow the Example of Our *Blessed Master*, and Submit patiently to their *Authority*, and not with this *warm Apostle, take the Sword against Those, to whom God hath committed the Power of the Sword.* ——— Whereever that *Supreme Power* and Authority is Lodg'd, or in whomsoever it Resides, We are Bound to pay either an ACTIVE or PASSIVE *Obedience*, must either DO what it REQUIRES, or SUFFER what it INFLICTS. This is without Controversy a STANDING DOCTRINE of CHRISTIANITY, and has been Confirm'd by the PRACTICE of the BEST CARISTIANS in All Ages of the Church.

A Sermon Preach'd before the House of Lords, on the 30th of Jan. 1708. *Printed at* London. *p.* 15, 16, 17.

And here I cannot follow either a Plainer or Surer Guide, than *Our Laws* themselves; which speak not only with *Authority*, but *Approbation* too; and tell Us in effect what the SENSE of the WHOLE NATION is, or at least OUGHT to be both of *Them* and their Proceedings, who notwithstanding so plain an Admonition not only *took the Sword*, but cut off with it that *Royal Person*, who *Alone* had *the Rightful Power* of it. The

FACT itself they call an *Horrid Execrable, Detestable Murder*, an *Impious Fact*, an *Unparalel'd* Treason: The COURT which Decreed it *a Traiterous Assembly*, a *prodigious and unheard of Tribunal*. The PERSONS who thus unwarrantably *Drew the Sword* against *Our Sovereign*, they Brand as a parcel of *Wretched Men, Desperately Wicked, Harden'd in their Impiety*. And Lastly, as to the PRINCIPLES upon which they proceeded, the same Laws Declare, that by *the Undoubted*, and FUNDAMENTAL LAWS of *This Kingdom*, neither *the* PEERS *of this Realm, nor the* COMMONS, *nor* BOTH *together*; IN PARLIAMENT, *or* OUT *of* PARLIAMENT, COLLECTIVELY, *or* REPRESENTATIVELY, *nor Any* OTHER PERSONS *whatsoever*, ever HAD, HAVE, HATH *or* OUGHT *to* HAVE *any* COERCIVE POWER *over the* PERSONS *of the* KINGS *of this Realm*.

Dr. Offspring Blackhall, *present Lord Bishop of* Exeter.

A Sermon Preach'd before the Queen on Her Majesty's Accession to the Throne. p. 14, 14.

Tho' the *Laws* of our *Earthly Governours* should in some Instances be *contrary* to the *Divine Laws* (upon which Supposition the *Magistrate* do's certainly *Exceed* the *Bounds* of his *Commission*) yet this doth not *void* their Authority, they are the *Ministers of God* for all this; or else there were None that were so, there were None that could be call'd so when the *Apostle* writ this *Epistle*, and there is a *Duty* lying on *Subjects* even in this *Case*, *viz.*, not to *Oppose*, nor to *Resist* the Bower, but Quietly and Patiently to *suffer* the *Penalty of those Laws*, which they can't without sinning against God yield an *Active Obedience* to.

Dr. William Fleetwood, *present Lord Bishop of St.* Asaph.

A Sermon Preach'd on the 30th of Jan. *before the Lord Mayor.* 1699. *p.* 18.

It is plain that a *Government* can't *possibly Subsist* for any Time where ANY KIND of VIOLENCE is allow'd against the MAGISTRATE. *Government* is at an end where RULERS are Expos'd to POPULAR ASSAULTS.

Dr. William Nicholson, *present Lord Bishop of* Carlisle.

A Sermon Preach'd before the House of Peers, Jan. 30. 1702. *p.* 31.

Our *Foundations* 'tis to be hoped, are not shaken by the Weight of those many Great and Extraordinary *Revolutions* that have pass'd upon Us. The All-wise Providence of God, has frequently, of late, (and as some of us always thought, very graciously) exchanged our Governours: But if We ungratefully ALTER Our Notions of the DIVINE RIGHT of Government, and throw off Our ANCIENT and PRIMITIVE RULES of OBEDIENCE, We shall make an unworthy Return for the Mercies we have received.

Dr. Tho. Manningham, *present Ld. Bishop of* Chichester.

A Solemn Humiliation for the Murder of King Charles the First. p. 20.

Now, the *Essential Properties* of *Sovereign* Power, the *Fundamental Laws* of the *English Monarchy*,

chy, the *unalterable Right* of *Succession* in this *Hereditary Kingdom*, and the *Just Privileges* of the *Christian Church*, have been so clearly stated by *wise* and *able Heads*, that they have left no *room* for *Cavil*, no *Plea* for *Ignorance*, and no *Pardon* for a *Malicious Opposition*: More especially the *Unlawfulness* of RESISTANCE in ANY CASE, and upon any PRETENCE *whatsoever*, either *Popish*, or *Fanatick*, has been so *strongly Asserted*, and so *fully Evinc'd* through all the *Scriptures* of the *Old* and *New Testament*, thro' the *Histories*, *Examples*, and *Apologies*, of the *Primitive Times*, by *Unanswerable* positive *Reasons*, by a *Removal* of all *imaginable Objections*, and by the *Conviction* of *Former*, and *Late Experience*, that no Man for the future, can be a *Rebel* in this Nation, without being either an *Hypocrite*, or an *Atheist*.

" Let no *Seditious Antimonarchical Principles* " be so much as Nam'd among us, as becometh " *Good Subjects*, and *Good Christians*. Let no " *New Doctrines* be Advanc'd, nor any *Old Ones* " be Reviv'd, whereby to *Lessen* the *Security* of " the *Crown* under the *Specius Pretence* of *Main-* " *taining* the *Rights* and *Liberties* of the *People*. Sept. 27. 1704. *N. B.* Dr. *Eyre* is thank'd for the EXCELLENT Sermon by him Preach'd before the House.

Dr. Eyre's *Serm. preach'd before the H. of Commons*, Jan. 30. 1707-8. In the Margin overagainst this Passage, is this Reference, *See Mr.* Hoadley's *Sermon before my Lord Mayor*

" This is the True Foundation of that *Common Axiom, The King can do no Wrong*, because there is no *Right*, nor *Remedy* against his *Royal Person*.

Dr. Kennet *in a Sermon preach'd before the House of Commons.* Jan. 30. 1705-6.

" It was Declarative of Our *Original Constitution* that Our " *Legislature* upon Occasion of this Day would have it Express'd, net " *That by the Undoubted and Fundamental Laws of the Kindom,* " *neither the Peers of this Realm, nor the Commons, nor both to-* " *gether in Parliament, or out of Parliament, nor the People Col-* " *lectively, or Representatively, nor any other Persons whatsoever* " *ever had, or ought to have any Coercive Power over the Persons* " *of the Kings of this Realm.*

Dr. Kennet's *Serm. preach'd before the House of Commons.* Jan. 30. 1705-6. Ibid.

" Let the surprizing Wickedness of this Day raise in Us a " just Detestation of those *Pernicious Doctrines* which made way " for it; That of the *Lawfulness of Rebellion* in particular, which " the *Scriptures* Represent to be *as the Sin of Witchcraft*, a kind " of Combination with the Infernal Powers of Darkness, how- " ever PALLIATED or DEFENDED of late, I had almost " said made a NECESSARY DUTY.

Dr. Pelling *in his Sermon preach'd before the House of Commons.* Jan. 1708.

" The Civil Laws of a Country, are of the Nature of Ar- " ticles of Agreement between the *Rulers* and the *Subjects*; " *Duty*, and *Obedience* is secur'd on One hand, and on the Other " *Protection in Civil Rights*; if *the Subject* breaks His part of the " *Covenant*, (as I may call it) His Punishment is at hand; and " if the *Supreme Power* breaks His, his Punishment is no less " certain, tho' more Remote. For he is Guilty before *God*, who " is His *Ruler*, tho' it is impossible he should be *Accountable* for " it in his *Own Dominions*, for that would infer a *Power Superior* " to the *Supreme*, which is a flat Contradiction.

Dr. Delaune's *Serm. before the H. of Commons.* Jan. 30. 1702-3.

COL-

COLLECTIONS
OF
PASSAGES
Referr'd to in the
ANSWER
TO THE
THIRD ARTICLE.

In the Answer to the Third Article it is said,

THE *said* Henry Sacheverell *denies that He hath either asserted, or suggested the* Church *of* England *to be in a Condition of great Peril, and Adversity under Her Majesty's Administration; but he doth freely acknowledge that He hath in his Sermon suggested that when National Sins are ripen'd to a full Maturity to call down Vengeance from Providence on a* CHURCH *and* KINGDOM *debauch'd in Principles, and corrupt in* Manners, *and instead of true* Faith, Discipline, *and* Worship, *given over to all Licentiousness both in* Opinion *and* Practice,—*then We* (*that is evidently, all the Members of a* CHURCH *or* KINGDOM) *are in Danger under such deplorable Circumstances.*

And

And in the Anſwer to the ſame Article it is farther ſaid, *As the Vote of Both Houſes made four Years ago, did concern thoſe only who did then inſinuate the* Church *of* England *to be in Danger under Her Majeſty's Adminiſtration; ſo it cannot, He preſumes, affect thoſe who do now ſuggeſt the* Chriſtian Faith, *which is the Foundation upon which every Chriſtian Church ſtands, to be Endanger'd, by thoſe Atheiſtical and Irreligious Principles, which are daily from the Preſs Propagated amongſt Us, notwithſtanding the Proviſion made by the ſaid Act for Suppreſſing Blaſphemy and Prophaneneſs. So that the ſaid* Henry Sacheverell *thinks that he might with Truth affirm (as he did in his Sermon Preach'd at* Derby) that there never were ſuch Outrageous Blaſphemies againſt God and All Religion, Natural, as well as Reveal'd, Vented Publickly with Impunity in any Chriſtian Church, or Kingdom, in the whole World, as at preſent in Our Own. *Of which Aſſertion the ſaid* Henry Sacheverell *is ready to produce Undeniable and ample Proofs.*

Blaſphemy, Irreligion, and Hereſy.

The ſecond pretender to Infallibility is the Bible: and that I admit too, ſo ſoon as 'tis agreed which Chapter and Verſe is God's Word, and which not, and why — For as for ſome Verſes and Clauſes in the holy Bible, the very Penmen thereof did not ſometimes know very well whether the ſame were the Dictates of the Spirit of God, or no ——— Sometimes they write — Thus ſaith the Lord — And not I, but the Lord commands, ſo and ſa: and then again in a Qualm or Quandary, modeſtly pretend to gueſſing, I think alſo, ſays St. *Paul*, that I have the Spirit of God. *Miſcellaneous Tracts, Eſſays, Satyrs, &c. written by* Edmund Hickeringhill. *Prieſt-craft. Part* 1. *p.* 12.

For Sabbathiſing. The Sabbath, oh the Sabbath —— call'd by the cunning Prieſt-craft, not by the holy Scripture, the Lord's Day, to recommend it the better to the unthinking Mob —— of all the other ſeven Days the Prieſt's beſt Market-day to put off his Wares, and turn them into Money. *Ibid.*

Family Duties are the next plauſible piece of Prieſt-craft-Divinity, I mean Praying with the Family, (not that I condemn it) tho our Bleſſed Saviour ſeems to condemn it by his Practice and Preaching. *p.* 21.

Saying Grace, an univerſally cry'd up piece of Divinity, Superſtition, or Prieſt-craft; for we never read that Chriſt or his Apoſtles ſaid Grace either before Meat, or after Meat. *p.* 23.

P. 50. King *Saul* found to his Coſt, that he had better have diſpleaſed all *Iſrael* than *Samuel* the good High-Prieſt, and had better have rent the Cloaths off from his own Back, than have rent *Samuel*'s Caſſock —— it fretted the good Old Gentleman, and in a Paſſion he ſaid, *God hath rent from thee the Kingdom alſo, and hath given it to thy Neighbour that is better than thou.*

p. 51. Then the Lord anſwer'd, *Take an Heifer with thee and ſay, I am come to do Sacrifice to the Lord*: The Policy of Heaven, we ſee, jumps with our late Prieſt craft in this, to make Religion the common covert to hide a Plot.

p 52, 53. His Kingdom which was given to *David*, becauſe he was a Man after God's own Heart, (not in Holineſs, that is not meant, for beſides his Adultery and Murder, his many other Sins, as curſing his Enemies to the Pit of Hell is unaccountable) but after God's own Heart is an Hebraiſm, and in Engliſh ſignifies as much as a Man for my turn, he will kill and ſlay as the Prieſt directs, by Orders received from Heaven; he will fulfil all my Will, ſaith the High-Prieſt.

Eſſays. Part 2. *p.* 4. I can by no means perceive that this Commiſſion to Teach, Baptize, Excommunicate, or Abſolve, does properly or more appertain to a Grey Fryer, or any Black-coat, more than to a Grey-coat, or Lay-man.

p. 14. *Speaking of the Conſecration of Churches*: To ſay, the Uſe (being for God's Service) ſanctifies it: ſo may a Meeting-houſe, a Tabernacle, or my Dining-room be conſecrated, when we Pray and Preach there, or ſay Grace there *pro hac vice*; and *vice verſa*, it is unconſecrated, when Dinner-time comes, or the Punch-Bowl.

He ſkips from the Green Boughs of Nature to the dry Branches of Revelation.

Obſervator, from *Aug.* 7. to *Aug.* 10. 1704. *Vol.* 5. *Numb.* 42. *Speaking of the Paſſover and the Lord's Supper* —— At the cloſe of the Supper, the great Meal with them, the Maſter of the Feaſt diſtributed among his Gueſts ſmall pieces of Bread; and having firſt drank of the *Grace-Cup*, deliver'd it to be handed about. To which Chriſt, who inſtituted no new Rites, ſuper-added the Remembrance of his Sufferings; and directs his Diſciples, as often as they did this, that is, celebrate ſuch Feſtivals, and cloſe them with the *Poſt-cœnium*, to commemorate Him after this manner.

Rights of the Church. p. 165. *Ib. p.* 108. Does not every one, as well as the Miniſter, equally apply the Bread and Wine to the ſame holy and ſpiritual Uſe, in commemorating the Benefits receiv'd by our Saviour, and in offering up the ſame Prayers, and deſiring the ſame Bleſſings? and whoever does this with a due application of Mind, rightly conſecrates the Elements to himſelf; any thing farther than this may rather be call'd Conjuration than Conſecration.

Reaſon is able to furniſh us with enough to make us happy, and that is as much as we need care for.

Blount's *Oracles of Reaſon. Pref. p.* 3.

Speaking

Speaking of our Saviour's Entry into Jerusalem. —— When He made his Cavalcade upon an *Asinego*, they extoll'd Him as the Descendant of King *David*; but his untimely Apprehension and Death, together with his Neglect to improve the Inclination of the People to make Him King, did allay the Affections of the *Jews* towards Him. *lb. p.* 108.

The 7th Chapter of the 2d Book of Dr. *Burnet's Archæologia Philosophica*, is one entire Ridicule upon the Mosaick History of Paradise, and the Fall of Man, and among many other Scoffs, and Reflections upon the Veracity of *Moses*, and the Justice of God, He has these Words, *Id utiq; videtur gravissimum, & asperrimum in hac Narratione, quod Gentem humanam plexisse, imo perdidisse dicatur Deus ob rem exiguam, & fœminilis Ingenii levitate perpetratam.* This seems most hard and harsh in this Narration, that God is said to have punish'd, nay to have ruin'd Mankind for a Crime of a trifling Nature, and committed by the Levity of a Woman's Fancy. P. 296.

Indeed, " Since the Gospel Simplicity hath " been worn off, the Priests of all Churches have " agreed, 1st, That 'tis necessary for all Christi- " ans to Communicate at the Lord's Table. " 2. That this Sacrament cannot be rightly ad- " minister'd without the Assistance of a Priest, " who must Consecrate the Elements. No wonder then that so " great a Noise hath been made concerning this Sacred Com- " memorative Repast. That Christian Communion which you " read of, as practis'd in the Apostles Days, was nothing else " but a Religious Conversation of Christians one among ano- " ther. 'Twas for *Society-sake* they went from House to House, " that they Eat and Drank together frequently. —— Now " 'tis plain, that this sort of Religious Conversation may be " kept up among Christians, without *either Priest, or Altar, or any set form of Prayer, or Praise.* And what if you should " farther consider, if there be any part of this Primitive " Church-Communion that might not have been perform'd by " a *Woman* as well as a *Man* —— When the Primitive " Christians met together to break Bread, from House to " House, had any of the Women crav'd a Blessing on that " Bread, we have no reason to doubt but that God would " have heard her Prayer. *The Principle of the Protestant Reformation explain'd.* Lond. *Edit. with other Tracts. p.* 191, 192, 193.

Speaking of God's acting for his own Glory, and punishing Men for Doubting of his Existence, He has these Words; Is the doing good for Glory's sake so divine a thing? Is it not diviner to do good, even where it may be thought inglorious, even to the ingrateful, and those who are insensible of the good they receive? How comes it then, that what is so Divine in us should lose its Character in the Divine Being? And that, according as the Deity is represented to us, He should more resemble the weak, womanish, and impotent part of our Nature, than the generous, manly, and divine? *Letter concerning Enthusiasm.* p. 59.

Ibid. p. 60. *Upon the same Subject.* One would think it were easy to understand, that Provocation, and Offence, Anger, Revenge, Jealousy in point of Honour, or Power, Love of Fame, Glory, and the like, belong only to limited Beings, and are excluded a Being which is perfect and universal.

Ibid. p. 61. *Speaking of God, and the little reason we have for the Fear of Him, He says,* It is *Malice* only, and not *Goodness*, that can make us afraid.

Ibid. p. 63. For no body trembles to think that there should be *no God*, but that there *should be one.*

Ibid. p. 69. I am not Divine good enough to resolve what Spirit that was which prov'd so catching among the ancient Prophets, that even the prophane *Saul* was taken by it.

A brief, but clear Confutation of the Doctrine of the Trinity, p. 9. The Divinity attributed to the Son and Holy Ghost, is unscriptural and Idolatrous.

Ibid. p. 10. This one Fundamental false Principle, as well with *Jews* and *Turks*, as Heathens, has done more Mischief to Christianity than all our other Errors besides.

Ibid. p. 11. For my part, I declare I shall never more admire at the Absurdity either of *Papists*, *Turks*, or *Heathens*; be they as gross as they will, I am sure they will never be able to exceed this Doctrine.

Ibid. p. 14. To be short, *Trinitarianism* is Polytheism, and Idolatry; if there be any such thing in Nature.

Ibid. p. 14. Rev. 17. 5. *And upon her Forehead was a Name written, Mystery, Babylon the great, the Mother of Harlots, and the Abominations of the Earth.* And to what, pray, in Popery can that Word *Mystery* there so properly relate as to the Trinity?

Brief Notes on the Creed Athanasius. p. 17. A Belief in these Points [The Trinity and Incarnation] is in no degree Necessary, *much*

Ibid. p. 7. *less necessary before all things.*

Ibid. p. 7. Freedom of Judgment remaining; Whether this Creed is fit to be retain'd in any Christian, much less Protestant, and Reform'd Church? Since it subverts the Foundations, not only of Christianity, but of all Religion, that is to say, Reason and Revelation.

An Account of the Growth of Deism. p. 17. Many Doctrines are made necessary to Salvation, which 'tis impossible to Believe, because They are in their Nature Absurdities.

To what end could an Unintelligible Doctrine be Reveal'd, not to Instruct, but to Puzzle and Amuse?

One of my Old Acquaintance always thought the Moral part of the Bible very good, but then He also thought that by the Strength of his own Reason, he could have written as good a Moral himself?

If You look over the State of Religion, as it standeth in 24, *Christendom*, there is no Church whatsoever which will accept You as a Member of its Communion, but upon some particular Terms of Belief, or Practice, which Christ never appointed

and

and it may be such as an honest and wise Christian cannot consent to. —It looks like a Trick in All Churches to take away the Use of Men's Reason, that they may render us Vassals and Slaves to all their Dictates and Commands. But what greater Slavery than to force on Men a Belief of such things as Necessary to Salvation, of which 'tis not possible to form any Idea? Tho' I am satisfy'd there is no such thing as a Change of Bread into the Flesh of Christ, yet I can form an Idea that such a thing may be; but I can frame to my self no Idea of what Your Church teacheth in the Sacrament, That the Body and Blood of Christ are verily and indeed taken and receiv'd of the Faithful: And when I ask how can this be understood by a Protestant, who believeth that there is no other Body but that of Bread? I am told that the Church means it in a Spiritual Sense. Now I have try'd, and find it impossible for Me to form to my self an Idea of a Body verily and indeed in a Spiritual Sense.

Your Church will require Me to believe other Absurdities as bad as these; as that Kings and Bishops have a Divine Right to that Power which they Exercise over Us; whereas with my own Eyes, I saw Our Great and Gracious King accept the Crown of *England* as the Gift of the People. And I see as plainly that Bishops are an Order of Men of their Own (not of Christ's) making. *Ib. p. 25.*

I can find no Footsteps of any Jurisdiction given to the Twelve [Apostles] over the Seventy [Disciples] or indeed over any body else. *Ib. p. 26.*

Speaking of the Rules preserv'd by God himself for Sacrifices in the Old Testament, stiles them, "Strange and puzling Methods of Religious Ceremonies and Mysteries, good for nothing but to confound and distract the Minds of Men. *The Author of the History of Religion. p. 310.*

And his Definition *of* Creeds (of all Creeds, without excepting even that call'd the Apostles) is, That they are in very Deed the Spiritual Revenges of Dissenting Parties one upon another. *Ib. p. 312.*

God told *Adam*, that if He did eat He should die; the Devil told *Eve*, that they might eat and not die, And these were the first Words spoken to Man by God, or the Devil; upon the Truth or Falshood whereof, the very Beings of them both were to depend for ever: for which ever of them could maintain the Truth of his word against the Other, He must have been God, and the other the Devil. And therefore God having turn'd the Lye upon the Devil, He is from thence call'd a Liar from the Beginning, and the Father of it, and will never be believ'd again for ever. God could not have dispens'd with his Word, without complementing the Devil with his Godhead. Asgil's *Argument. p. 36.*

What is it that You do, or would believe of Christ, or in Christ? *Answ.* Why, We believe him for our Saviour Save you! from what? Why, from our Sins Why, what hurt will Sin do you? Why, it will Kill us. How do you know? Why, the Law of God saith so. *In the Day thou eatest thereof thou shalt Die.* Why, but then will not this Saviour save You from his Law, and from this Death? No, he'll save us from Sin. *Ibid. p. 82.*

Why,

Why, then it seems You have got a Pardon for Horse-stealing with a *Non-Obstante* to be Hang'd. Do but see now what Jest You have made of Your Faith. And yet I defy the Order of Priesthood to form a better Creed than this, without admitting the Truth of my Argument, that this long possession of Death over Man is a possession against right.

Ibid. p. 97. Behold ye *Despisers and Wonder!* Wonder at what? Wonder to see Paradise lost with the Tree of Life in the midst of it! Wonder and Curse at *Adam* for an Original Fact, who in the length of one Day never so much as thought to put forth his Hand for him, and us, and pull and Eat, and Live for ever. Wonder at, and Damn your selves for Fools of the Last Impression, that in the space of 1700 Years, never so much as thought to put forth Our Hands every one for himself, and Seal and Execute the Covenant of Eternal Life, and Live for ever.

Ibid. p. 98. To be even with the World at once, He that wonders at my Faith, I wonder at his Unbelief. And stare at Me as long as You will, I am sure that neither my Physicians, Sins, nor Misfortunes, can make Me look so unlikely to be Translated, as my Redeemer was to be hang'd.

Mr. Clendon's *Treatise of the Word Person. Printed at* London *for* John Walthoe, 1710. *Ep. Ded.* p. 9. N. B. *This Book is Dedicated to the Lord* Chancellour Cowper, *and the* Lord Sunderland.

I do think the Queen's Majesty with respect to her Three Kingdoms, to be a most apposite Emblem of the Personal Triplicity in the Divine Unity. She is in each respect a Particular Person, and yet in every respect, she is One and the same particular Royal Essence.

Ibid. p. 38. The Doubt is what is meant by Those Words [of St. *Peter*] *the Son of God.* Many would have it imply the Divine Nature in him, but that will appear to be a great Mistake, and could never be intended.

Ibid. p. 42. When St. *John* came to end his Days at *Ephesus*, he found the Church there in great Disturbance notwithstanding all *Paul* had done, and *Plato*'s λόγος was pressing hard to be taken in for the *Second Person* in the *Scripture Trinity*, the Son of God. The Good Evangelist was not skill'd in their Philosophy, and so was not a Match for them.

Ibid. p. 44. The Father, the Son, or λόγος, as You call him.

Ibid. p 45. St. *John* should on the sudden in the very same Chapter of his Epistle Chime in with a Doctrine so Inconsistent with his Own, as this of the λόγος is.

Ibid. p. 46. When St. *John* came home to *Ephesus* He doubtless found their angry Divisions not Lessen'd but Improv'd. Philosophy had at that time set up barefac'd against Revelation, and the λόγος stood fair for the Divine Filiation. For a Man to be the Son of God was Inphilosophic and Nonsense; like must beget its like, and the Son of God must be God, as He is the Son of God. But this New Sonship that Philosophy would thus introduce had so startled the Asiatac Brethren, because of the Necessary ill Consequence which must be, *viz.* Another God, that

that they apply'd to St. *John* (being the surviving Apostle, and the Disciple of Our Saviour's Bosom) that He would interpose with his Authority, and write somewhat to settle the Disputes among them. He, Good Man, notwithstanding his Great Age, for the Peace of the Church, undertakes to Write; and seems to begin his Gospel, where He left off in his Epistle, pursuing his Augmentation against the particular Divinity of the λόγ☉.

The Gospel of the Twelve Apostles, and other Writings of those Holy Men, were most of them either rejected as spurious, or Suppress'd, or otherwise Apocryphated. And those few only were allow'd of as Canonical, which were of such Notoriety, that they could not be conceal'd, and which remain to Us at this Day. This was one Necessary Piece of Artifice they [*i. e.* the Primitive Christians] us'd. *Ibid. p.* 56.

God himself, nor any of his Attributes are Mysteries to us for want of an adequate Idea: no not Eternity. *Christianity not Mysterious. p.* 20.

As far as any Church allows of Mysteries, so far it is Anti-Christian, and may with a great deal of Justice, though little Honour claim Kindred with the Scarlet Whore. *p.* 107.

For to speak freely, Contradiction and Mystery are but two emphatick ways of saying nothing. *p.* 134.

Contradiction expresses nothing by a couple of Ideas that destroy one another, and Mystery expresses nothing by words that have no Ideas at all.

It will not be amiss to lay down a short Parallel of the antient Heathen and new coin'd Christian Mysteries. And I shall endeavour so to do it as to make it evident they were one in Nature, however different in their Subjects. *p.* 156.

When the Scriptures speak of one God, they mean thereby one Supreme God the Father only. *Sermons and Essays*

The Moderns call'd these Three Divine Persons but one God, and so introduced at least a new, and unscriptural, and inaccurate, if not a false way of speaking in the Church. *of Mr. Whiston. p.* 213. *p.* 215.

Errata. Page 123. Line 23, 24. To whom with the Father and the Holy Ghost, read in the Holy Ghost and *Dele* Three Persons and One God. *p.* 412.

But what Creeds and Articles of Faith can be produc'd that are not doubtful and disputable? That which goes under the Name of the Apostles not excepted. It being neither of undoubted Authority, nor indisputable, or unambiguous sense in some Articles thereof; tho' it be generally receiv'd by Christians as venerable for its Antiquity, and profess'd, or rather said by all, even those who understand not what they say when they recite it. *The unreasonableness of making Creeds. p.* 14, 15.

The most absurd, and blasphemous Doctrine of Passive Obedience. *Priestcraft in perfection. p.* 9.

If those Writings which they (the Clergy) call Holy Scriptures are of their side, I make no doubt but they are of their own inventing. And if Jesus Christ their Patron laid the Foundation of those Powers which both Papist and Protestant Clergy claim to themselves, I think the Old *Romans* did him right in punishing Him with the Death of a Slave. *An Account of the Growth of Deism, p.* 25.

The Church and Clergy abus'd.

Rights of the Christian Church, p. 108. Among Christians one no more than another can be reckon'd a Priest. And the Clerk has as good a Title to the Priesthood as the Parson.

Ib. p. 47. Not only an independent Power of Excommunication, but of Ordination in the Clergy is inconsistent with the Magistrate's Right to protect the Commonwealth.

Ib. p. 104. The Scriptures no where make the receiving the Lord's-Supper from a Priest necessary; nay, not one Instance of the Laity's receiving it so can be produc'd from thence.

Ib. p. 237. It can belong only to the People to appoint their own Ecclesiastical Officers.—— 'Tis an inherent, fundamental Right of all Communities.

Ib. p. 240. None pretend to impose a Conductor or Director on another in Temporal Affairs, but every one is left to manage 'em as he thinks best for his own Interest, as being presum'd to understand it better than another; and therefore is to chuse his own Lawyer, Physician, Brewer, Baker, *&c.* and by the same Reason he ought to chuse his own Spiritual Conductor.

Ib. p. 137. 'Tis absurd to imagine every Christian is not capable of such Circumstances as praying aloud, distributing the Bread and Wine, or (according to the present Mode) of sprinkling an Infant, and repeating a set Form of Words.

Ib. p. 402. Have they not (the Clergy) inserted this Power of theirs in an Article of the Creed, commonly call'd the Apostles, viz. *I believe the Catholick Church.*

Letter concerning Enthusiasm, p. 44. Many of our first Reformers, 'tis fear'd, were little better than Enthusiasts.

Ibid. *Speaking of the Reformation*; so that had not the Priests, as is usual, preferr'd the Love of Blood to all other Passions, they might in a merrier way perhaps have evaded the greatest Force of our Reforming Spirit.

Review, Nov. 22. 1705. Numb. 112. Vol. 2. p. 447, 448. *This Review is wholly spent against imposing our Liturgy, Rites and Ceremonies; particularly against the Act of Uniformity; and after having question'd,* Whether our Fathers had a Necessity to make those exclusive Laws, and impose as necessary their different Things acknowledg'd to be so, as Terms of Communion: *He says,* Nor is this all, but supposing they had, which nevertheless I do not grant; then this Address is farther press'd to Your Lordships, to examine whether that Necessity does yet continue, or no? either of which will be the same thing; for if there either was not a Necessity at the time of their enacting, or that Necessity does not yet remain, let which will happen to fall out, the Act of Uniformity imposing such and such indifferent Things as Terms of Communion, will appear scandalous to the Church, injurious to the Publick Peace, and a Grievance to the whole Nation.

Rights of the Church, 287. I can, with submission, see no necessity for a Religious Test in Civil Affairs (a thing unheard of till the times of Popery), since it is a Mark of Disgrace and Infamy, as well as a Badge of Servitude.

Lest

Left it become a new, proverbial Jest,
To be as wicked as an English Priest.

The Author of the Hymn to Peace, p. 40. quoted in Review, Vol. 3. p. 106.

All Mankind ought to worry High-Church as a prodigious, unsizable Monster, begot by a Priest, and nourish'd by a Tyrant, with Hands instead of Feet, and Feet instead of Hands.

Observator, from *Jan.* 5. to *Jan.* 9. 1706. *Vol.* 4. *Numb.* 81.

You know the Church He means is High-Church, which is a Fiction, a Church of the Brain, supported by a little insignificant, trifling Number of Brainless People; and the People of *England* are no more concern'd about That Church, than about the Institutions of Government laid down in *Moor*'s *Eutopia*, *Harington*'s *Oceana*, or *Bacon*'s *New Atalantis*; and all the Canons, Rites, and Ceremonies of that Church are no more to be consider'd by You, or me, than so many Ballads, or *Duck-Lane* Penny Histories.

Observator, from *Feb.* 2. to *Feb.* 6. 1706. *Vol.* 4. *Numb.* 89.

The Universities have large Endowments, which I fancy may be better employ'd for the Publick Good than at present. Let You, and I, vote 'em useless.

Observator, from *Nov.* 17. to *Nov.* 21. 1705. *Vol.* 4. *Numb.* 67.

Country-m. With all my Heart, Master.

I cannot but tell Him, should I publish the Matters of Fact which I am Master of, with respect to the High-flying Gentlemen of the Clergy; should I give a faithful Account of the most infamous, and scandalous Behaviour, the notorious Lives, the beastly Excesses, and the furious Treatment of their Brethren the Dissenters, which on a small Search I have been acquainted with; the inferior Clergy of his Party would appear the most wretched, provoking, abominable Crew; that ever God suffer'd to live unpunish'd, since He destroy'd *Sodom* and *Gomorrah* by Fire from Heaven.

Review, *March* 2. 1706. *Vol.* 3. *Numb.* 27. *p.* 107.

If Words could be made Treason, one Third at least of the Inferior Clergy in *England* would be hang'd.

Review, *Nov.* 3. 1705. *Vol.* 2. *Numb.* 105. *p.* 418.

I again appeal to You, Gentlemen, whether, generally speaking, all over this unhappy Nation, the Clergy are not, Three Parts in Five, in a close Conjunction with the Enemies of the Church's Peace, and the profess'd Enemies of the Government?

Review, *May* 26. 1705. *Vol.* 2. *Numb.* 36. *p.*

Others, not so directly, but altogether as fatally, and tending to the same End, with subtle Designs to divide and amuse the People, by Preaching, Writing, and Printing, endeavour to revive the said exploded Doctrines of Non-resistance, and absolute uncondition'd Obedience, as Things the People of *England* ought to think themselves oblig'd by; which tho' in themselves of no force, yet manifestly tend to unravel the Constitution, to invalidate the Queen's Title to the Crown, and destroy the legal Authority of Parliaments in the Nation. An eminent Proof of which is now depending before the House.

Review, *Jan.* 7. 1709. *Vol.* 6. *Numb.* 118. *p.* 471.

Drun-

Review Tuesday Nov. 8. 1709. *Vol.* 6. *Numb.* 93. *p.* 371.

Drunkenness, Oaths, and abominable Lewdness. Ignorance, Negligence, and scandalous Insufficiency, abhorr'd Error, Deism, and Socinianism, have over-run the Clergy.

The Queen, State, and Ministry reflected upon.

Review, Sept. 6. 1705. *Numb.* 80. *Vol.* 2. *p.* 319.

In short, if *Jure Divino* comes upon the Stage, the Queen has no more Title to the Crown than my Lord-Mayor's Horse; all the People are bound by the Laws of God to depose Her as an Usurper, and restore their rightful and lawful King *James* the Third.

Review, Oct. 12. 1706. *Numb.* 122. *Vol.* 3. *page* 486.

Speaking of the Family of the Stuarts, *calls it*, The Line of all the World fam'd for Blood, and that had ravag'd the best Families of the Kingdom.

Review, June 12. 1705. *Vol.* 2. *Numb.* 43. *p.* 170.

Ever since the Coming of King *James* the First to the Crown, this Nation has been perplex'd with Divisions, Uneasinesses, OPPRESSIONS, and Murmurings both in SOVEREIGN and Subject.

Review, Nov. 22. 1705. *Numb.* 112. *Vol.* 2.

Speaking of the Liturgy, and Ceremonies; Is there any Necessity for the imposing these indifferent Things? Has not then the Civil Authority incurr'd a Guilt, when imposing by it's Power what is not necessary to be impos'd, it has err'd in Judgment, and commanded that which it ought not to have commanded?

Review, June 14. 1705. *Numb.* 44. *Vol.* 2. *p.* 174.

Either the Dissenters had reason for former Discontents, and reason to complain of Oppression, Persecution, and Infringement of Privileges, or they had not. If they had; the Church was cruel, and the State unjust before in laying those Loads upon them. If they had not; both Church and State were infatuated and delirious in granting them the Toleration and Liberties since conceded.

Review, June 19. 1705. *Vol.* 2. *Numb.* 46. *p.* 181, 182.

If the next Parliament should pursue the Steps of the last, the Nation, in my Opinion, will be so much nearer that Crisis of Time when *English* Liberty being brought to the last Extremity must open the Magazine of Original Power.

Review, May 5. 1705. *Vol.* 2. *Numb.* 27. *p.* 106.

What can be said for Members sitting in the House to do nothing, making long Speeches without Meaning, and voting Bills without design to have 'em pass?

Review, Dec. 18. 1705. *Vol.* 2. *Numb.* 123. *p.* 489.

The Balance between 41 and 88 will appear to run against Him; and the difference between the dry Martyrdom of King *James* by his Passive-Obedience Church Subjects, and the wet Martyrdom of King *Charles* I. by People that never made any such Pretence, will appear so small, that 'tis not worth Dr. *D*——'s while to meddle with it.

Observator, from *Feb.* 9. to *Feb.* 12. 1703-4. *Vol.* 2. *Numb.* 89.

Country-m. Pray, Sir, are there a great many of those People alive that cut off the Head of King *Charles* the First.

Obs.

Obs. No, no; They are dead, and gone along time ago. However, the Story serves some Men as Raw-Head, and Bloody-Bones, to affrighten some, and calumniate others. Now for my part, I know nothing of the Business of King *Charles* the First; I was born since the Restauration, and I have so high a Value for the *Prudence* and *Justice* of our *Forefathers*, as not to condemn any of their Actions for the *Common Good*. —— We are unkind to our selves in censuring the *Justice of our Forefathers Actions*, and thereby do give a Handle to our Successors to censure Ours. Did our Forefathers detruncate the Father? Did not we depose the Son, and put one more righteous in his stead? Did we not divest Him of all his Regalities, and make Him a Fugitive on the Earth? And may not future Ages examine the difference between the Decollation and the Abdication?

I recite this to let You know the Encouragement the Papists have had in this Reign; when by their Interest they can get such as write against them prosecuted, *&c.* *Observ.* from *March* 2. to *March* 6. 1706. *Vol.* 4. *Numb.* 97.

Should I tell You, honest Country man, the Accounts I have had of the Numbers of Popish Priests and Emissaries come into *England* the first Two Years of Her Majesty's Reign, it would make your Hair stand on end. *Ibid.*

They would have but a sorry Foot-Soldier of the Observator; —— and yet I have been where those People that would send me durst not come; and where perhaps I have commanded better Men than themselves. It has been my Fortune to be in a *Fighting Army*, under a General that we now dearly want; who did not use to return from the War *sine clade Victor*, and then ride in Triumph over his Queen on a Medal. *Observ.* from *May* 10. to *May* 13. 1704. *Vol.* 3. *Numb.* 15.

Speaking of the House of Commons; I am sorry that the Folly of some, and the Bribery of others, have brought us into such amazing and dismal Circumstances that either our Liberties must be lost or be maintain'd by a Body that is neither *of us*, nor *from us*. *Observ.* from *March* 24. to *March* 28. 1705. *Vol.* 3. *Numb.* 99.

I shall produce my self as an Example of the Arbitrary Power of this Parliament; and the Man that does not acknowledge their Proceedings against me to be Arbitrary must assert that an Arbitrary Power was never executed. *Ibid.*

Now if this ben't Arbitrary I don't know what to call so. The *Spanish* Inquisitors have so much Regard to Justice, or the Shew of it at least, that they'll suffer a Man to speak in his own Behalf, *&c.* —— Now, Country-man, do but consider my Case; I was sentenc'd to the Loss of my Liberty without being heard. *Ibid.*

Which plainly shews that what the Commons condemn'd me for would not bear an Action at Law. *Ibid.*

My Intent is to inform such as You, honest *Roger*, how much You have been abus'd by Your Representatives. *Ibid.*

This Parliament is the very Reverse of former Parliaments; as they were merciful, this was cruel. As they made good and wholsome *Ibid.*

some Laws to preserve the Liberties of their Electors, these took away the Freedom of their Electors without any Law: as they us'd all means to keep their Electors out of Jayl, these us'd all means to put 'em into Jayl.

Observator, from *June* 27. to *June* 30. 1705. *Vol.* 4. *Numb.* 26.

So in short, honest Countryman, 'twas Your Parliament lost *Newfoundland*. If Your Trade be destroy'd, Your Traffick neglected, Your Liberties invaded, the Publick Treasure misapply'd, the Funds for National Service converted to private Uses, Frauds encourag'd, and Honesty disregarded, 'tis long of Your Parliament.

Observator, from *June* 23. to *June* 27 1705. *Vol.* 4. *Numb.* 25.

By that inglorious Treaty of *Ryswick* a great part of that Country. (*Newfoundland*) was given to the *French*.

Country m. Well; have You any more Knaves to talk of?

Obs. Honest Country-man, what wouldst thou have me do? If I must run thro' all the List of Knaves, I must bring in all the *Courts*, all the *Employments*, all the *Classes of Publick Affairs* in the Nation.

Observator, from *March* 15. to *March* 18. 1704. *Vol.* 2. *Numb.* 99.

Review, *March* 3. 1705. *Vol.* 12. *Numb.* 2. *p.* 5.

I really find the State of *England* in general to be thus. Its Trade under a sensible, miserable Decay in all its Branches.—— Its Navy great and flourishing; but all her well laid Designs either defeated in their Preparations, by the miserable Methods, and ill Government with relation to Seamen, or disappointed by the ill Conduct or Cowardice of Her Commanders. In Civil Concerns, in the utmost Confusion of Parties —— blending together the most absurd Contradictions, such as propagating Religion by a scandalous Ministry,—reforming Manners by debauch'd Magistrates, and chusing Men to make Laws by Bribery and Corruption.

Rights of the Christian Church, *p.* 15.

'Tis a grand Mistake to suppose the Magistrate's Power extends to indifferent Things. ——

The Divine Rights of the British *Nation and Constitution*, *vindicated. Printed in the Year* 1710. *p.* 114.

And if He will but stay till the End of this present Session of Parliament, He'll find several new Powers annex'd to the Regal Office, and perhaps some made void and repeal'd for the Publick Good.

F I N I S.